

Linguistic Poetics of Units Formed on the Basis of the Cosmonym Moon in the Poetry of Usman Nasir

Jurabek Yuldashev

Navoi State Pedagogical Institute, basic doctoral student of the Uzbek language department

Abstract: This article provides information on the use of the cosmonym moon in various forms, used in the poetry of Usman Nasir and carrying a poetic meaning.

Keywords: cosmology of the moon, poetry, metaphorical application, apostrophe, convergence, landscape, emotional background, emotional expressiveness.

In the poetry of Usman Nasir, among all the cosmonyms, the moon refers to the cosmonym most of all. The poet uses the cosmic name of the moon in one place metaphorically, and in another place as a comparison or apostrophe, giving the reader great pleasure. Several research works have been carried out on the methodological tasks of lunar cosmology in the creation of a literary text. For example, the articles "On the lexical and stylistic features of the lexeme moon and its environment" by A. Primov [10.140] and "Stylistic aspects of the cosmonym moon in the poetry of Ogakhi" [11.18], as well as "The role of the lexeme moon and its environment in the poetry of Matnazar Abdulkhakim when creating literary text" by Zh. Matnazarov [12.63] can be proof of our opinion. Analogy-comparison plays an important role in human knowledge of the world. Creative people who understand this well create various original comparisons in accordance with the purpose of their artistic image; these comparisons surprise the reader with their unexpectedness [3.4]. The cosmonym moon is involved precisely in such unexpected and funny comparisons of Usman Nasir:

Ona –asti botmaydigan oy;

Oq bulutday sof va yumshoq dil.

Umri – asil, shoirnikiday:

Orzusi – yil, mehnati –ming yil! [2.8]

Mother is the infinite moon;

A pure and tender heart, like a white cloud.

Life is noble, like a poet's:

A dream is a year, work is a thousand years!

In the above poetic passage, the poet compares the mother to the moon. So what aspect of the mother can be like the moon? In our opinion, honoring the mother and showing respect for her is a reward for her hard work. Therefore, in this place, the moon is clearly visible in comparison with the stars or other celestial bodies. Taking into account this aspect of the cosmonym Luna, the poet puts forward the opinion that the glorification of the mother and her ascension to heaven is beyond doubt. The fact that the moon does not set at the same time means that the value of the mother will not decrease even as time passes.

During his short life, Usman Nasir travels to the most remote corners of the country of Shura and pours his emotions into his poems. One of these trips is his trip to the North. He wrote down his impressions of the trip in such poems as "Traveler", "I remember the far north", "Korab", "One event does not leave me", "Fisherman", "To the sea", "The sea shines like a mirror", "You walked with the moon"? and sings them excitedly. The poet spends most of his travel time in the bosom of nature and writes about unique natural landscapes. Drawing landscapes of nature, the poet admires the beauty of the moon and compares it with a girl playing with her loose hair. After all, it is clear to the reader that all the beautiful creatures in nature are like a girl for a young and unmarried poet:

Qanday yaxshi , kechqurun yolg'iz

Yursang, ko'ngil asti to'ymasa.

Oy-go'yoki parishonhol qiz,

Sochlarini yozib o'ynasa... [1.163]

How nice, lonely in the evening

Walk as much as you like.

The moon is like a mysterious girl

Playing with her loose hair...

In the quoted poem, the poet effectively used figurativeness as a methodological convergence, that is, he achieved a linguo-poetic goal by contrasting comparison and apostrophe in the verse. Studying the poems of Usman Nasir, we have witnessed that in the poems of the poet the cosmonym of the moon appears not only in the meanings of beauty and light, but also in such meanings as vigilance, care, sadness, fidelity, sympathy:

Qo'lda miltiq,

In the hands of a gun,

Postda Norbo'ta .

At the post of Norbut.

Oy –komandir

Moon - Commander

Kezib yuradi. [2. 19.]

Wandering.

The Russian scientist M. N. Epshtein in his work "Nature, the World, the Secret of the World" comments on the image of the Moon in poetry and writes the following: Without the image of nature, the way of life will not be complete. This is why the landscape is so often used in literature. The landscape creates an emotional background against which the action takes place, emphasizes the psychological state of the characters and gives a deeper meaning to the events being told. An excerpt from the poet's epic "Norbuta" describes the state of mind of Norbuta on the night when he spent the night as a guard at the post, while a civil war was going on in the country. Everyone is asleep, only the moon and Norbuta are awake. At this moment, the image of the Moon as a commander is drawn, and this is no accident. Because in times of war, commanders are responsible for the lives of their comrades-in-arms and should not know what peace is, even if there is not much of it. The reason for the comparison was the moon, shining at night, helping the soldiers by radiating light. In the above example, the cosmonym of the Moon is likened to a commander, and in the following passage, the vigilance of a young man guarding the post is compared with the wakefulness and vigilance of the Moon, that is, there is an analogy of the situation:

Kumush kabi barglar dildirar.

Yel esadi, yel esar daydi,

Otryad shirin-shirin uxlaydi.

Bu yer bexavf ,to'rt taraf jimjit..

Oydek uyg'oq poyloqchi yigit. [2.31]

The leaves flutter like silver.

The wind blows, the wind blows wandering,

The squad is sleeping sweetly.

This place is safe, quiet on all four sides.

A young man awake like the **moon**.

The use of the shape of the newborn moon as a symbol of Islam is widely popular. Although according to Islamic belief, the moon is not a divine symbol, under the influence of the Ottomans, the "crescent" became a symbol of Islam. The flag of the Ottoman Empire features a crescent and a star. Since it is dangerous to use the crescent, which is considered an Islamic symbol, in the state of Shura, which launched a large-scale struggle against the religion and ideology of Islam, the poet Osman Nasir uses a three-day lunar combination in his poems:

“Uch kunlik **oy**

Ko'kda kamoncha, singlim, [2.83.]

"Three-day month

Bow in the sky my sister

As you know, in the past, the cosmonym "**Moon**" was used in the meaning of a beautiful bride, beloved. In particular, in the works of Navoi, there is an appeal to the beloved in the form “**this moon**”, “**hey moon**”:

Navoiy ohidin ul oyni yashurung zinhor,

Ki xo'blar tarafigi mayl aylar aksar dud [5.57].

Hide the moon from the sighs of Navoi,

Most of the time the side of the dream is tilted

Following in the footsteps of his predecessors, the poet, who studied the traditions of the masters of the art of the word, uses the cosmonym of the moon metaphorically:

Oydin edi u kecha

Sen ham oy eding.

Ko'zingda yosh, ko'ksimga

Yig'lab bosh qo'yding ...[1. 99]

That night it was clear

You were the moon too.

Tears in your eyes, in my chest

Crying leaned her head

In an excerpt from the poem, the poet compares his beloved to the moon. Although the light of the night is mentioned in the first stanza, in the second stanza the poet reminds his beloved that she shines like the moon and is extraordinarily beautiful. Elsewhere the poet uses the cosmonym of the moon as a traditional metaphor:

Men o'zimni bilmas edim, endi tanidim,

Men o'zimda hech na sezmay tek yotganidim.

Paxsa devor qorong'isi tutiltirgan oy,

Endi hozir hayot kabi armon bilan boy. [2. 9]

I didn't know myself now I know
I lay alone without realizing it.
The moon eclipsed the darkness of the straw wall,
Now as rich in dreams as life is.

It should be noted here that the work of Usman Nasir "Tajikhon" is dedicated to Tajikhon Turaeva, a member of the collective farm "Akmalabad" (district) of the Bukhara region. Tajikhon Turaeva harvested 150 kilograms of cotton daily during the cotton harvest and set a big record. In this poem, the poet describes the difficult life of Tajikhon in the past and describes the moon surrounded by thatched walls. The poet wants to say in his work that Tajikhon was not only the heroine of the era, which is an example, but was also equal to the moon in beauty. The talented and eloquent Usman Nasir used the brightest means of artistic depiction and activated the reader's reaction to the depicted reality. The art of animation is one of the manifestations of metaphor and in the scientific literature is denoted by such terms as apostrophe, personification. A. Khodjiakhmedov believes that the art of animation is the transfer of human properties to inanimate objects: Identification, (revival) is the art of transferring human characteristics to animals, birds, inanimate objects [6.38] The animation method is widely used in contemporary Uzbek literature. Usman Nasir also uses this image tool in many of his poems:

Oydin kecha – Moonlight night -
Sutdek oppoq, milky white
Har yer, Every land
Har bir joy, every place
Dorai kamondan From a round bow
Boqar kumush oy [1.47] Watching the silver moon

In the quoted poem, the moon performs a human-like action, that is, to look from the circumference of the bow, makes the reader enjoy natural landscapes, excites him and drives his feelings to frenzy. In poetry, animation is used to describe reality figuratively. This technique is used to bring the reader closer to the subject of the image in order to facilitate understanding of reality and avoid dry, colorless expression. [7.209] In the above excerpt from the Norbut epic, giving the state of mind of one of the heroes of the Sarvaroy epic, the poet breathes life into the moon. Pay attention to the poetic passage:

Tinchlik. Faqat uyg'oq Sarvaroy:
Qalb childirmadek uradi.
Tashqarida bo'ron urgan oy
Qor betida daydib yuradi. [2. 27]
Silence. Only awake Sarvaroy:
The heart is beating fast.
It's a stormy moon outside
She walks in the snow.

Sarvaroy worries that her lover has gone to war. She forgot what sleep is because she was worried about Norbuta. The moon outside is also disturbed by something, as if sensing the experiences in the psyche of Sarvaroy. Does not shine, does not shine, but wanders. In this place, the cosmonym of the Moon appears as a symbol of cold, as in the Russian literature of the poet. Among the representatives of Russian poetry, the cosmonym of the Moon was used by such

poets as S. A. Yesenin, A. A. Fet, V. Bryusov. In the work of Russian poets, the moon often performs a symbolic function, carries a special semantic load in a work of art. This is explained by the fact that the moon has always evoked mystical associations in the minds of people, people associate the activation of otherworldly forces with night light. The poet, who knows Russian literature from the inside, also uses the symbolic meanings of the cosmonym of the Moon in some of his works. We can find such places in the poet's epic "Nakhshon":

“Uyqu uyqu bo’lmay	"The dream was not a dream
O’tdi kechasi.	The night has passed.
Oy oy bo’lmadiyu,	The moon was not the moon
G’am bergan bo’ldi.	Gave sadness.
Yurak laxta-laxta	Heart pouring out
Qon bilan to’ldi. [2.74]	Filled with blood.

In the Uzbek linguoculture, the lexeme of the moon is interpreted from a semantic and linguocultural point of view as follows: 1. Beautiful, incomparable. 2. Shine, illuminate. 3. Fill up, become more beautiful. 4. Clearly, obviously [4.15]. But in the poetic passage mentioned above, the moon comes to life and brings grief to the heroes of the work. Here we can say that in the poetry of the poet, in the creative development of Western and Eastern traditions, there is a colorful approach to the object of the moon, and the semantic scope of the word "moon" is significantly expanded on the basis of the experiments of Western poetry.

In some of the poet's poems, the moon is so animated that as a result an image is created that is beyond the imagination of an ordinary reader, and somewhat straining the mind and feelings.

Achchiqlanmas, umring bo’g’ilib.
 Ranglaringga rang qo’shilibdi;
 Bug’doy kabi yashnaydi yuzing,
 Charos kabi qop-qora ko’zing,
 Ko’zlaringga **oy** berkinibdi. [1. 108]
 Don't get angry, your life is strangled.
 Color has been added to your face;
 Your face glows like wheat
 Eyes dark as grapes
 The **moon** hides in your eyes.

The eclipse of the moon in the eyes is an unimaginable phenomenon. The literary critic K. Yuldashev explains this situation in the following way: Seven layers of the earth and six layers of the sky are placed in the pupils of the poet. Along with them, the Moon is also placed in the sky. Why is the moon hidden in the eyes of the poet? Because for the introduction of poetry, the moon is a symbol of beauty. An eye that can place the moon in its bowels cannot be indifferent to the beauties of the universe [8.284].

The poet uses the cosmonym of the moon in some places as a quality. Quality (epithet) comes from the Greek word *epitheten* and means attachment. Quality in a broad sense is considered a poetic technique used to enhance one of the features of the subject and thereby attract the reader's attention and increase expressiveness. [9.14] In Uthman Nasir's poem "The Night the Almonds Blossomed", the cosmonym of the moon is used in nine places. Four of them as a quality and three as a metaphor. In an excerpt from the poem, the moon is used as a quality, and the poet not only wants to call the street a bright street, but also uses this combination to describe

the happy life of people, that is, smooth and prosperous, like the moon. Take a look at this excerpt from the poem:

Bodom gullagan kechasi	The night the almond blossomed
Oy ko'chasidan o'tib,	Walking down Moon Street
Traktor haydab,	Tractor driving,
Tungi daqiqalarni	Night moments
Zarb urib jamlab,	Summing up,
Haydov planini jadal,	Accelerate the driving plan,
Tez bitirgali,	To finish sooner
Partiyaning deganini	What the party said
Bajo etgali... [1. 50]	Run... [1. fifty]
Yoki:	Or:
Oydin kecha –	Moonlight night -
Sutdek oppoq,	Milky white
Har yer,	Every land
Har bir joy,	Every place
Doirai kamondan	From a round bow
Boqar kumush oy. [1.47]	The silver moon is watching.

Since artistic quality is characteristic of individual use, it has a strong imagery, emotional expressiveness. Such qualities are used in order to figuratively embody some thing and event, to highlight some unique features and characteristics. One of the best poems of Osman Nasir is the poem “Khair, Sevan”, in which the poet describes the lake in one place as gold, and in one place as marble, and in the last lines of the poem, instead of the lexeme lake, the moon is used as a metaphorical displacement. At this point, the space lexeme is preceded by the quality of the moon, and then a beautiful view of the lake is defined:

Suvlarga to'sh qo'ygan	He blocked the water
Keng osmon, alvido!	Wide sky, goodbye!
Tunlarga naqsh o'ygan	He carved a pattern for the nights
Oy makon, alvido! [1. 104]	Moon space, goodbye!

In general, in the poet's poems, the quality with the participation of the cosmonym Luna gives the plot poetic clarity and diversity, the described object is not limited to just showing the sign, and made it more specific and gave it an emotionally expressive connotation. Thus, the cosmonym **moon**, used in the poet's poems, is used somewhere as a basis for comparison, somewhere as a determinant, has acquired a metaphorical meaning and is used in various meanings. These cosmonyms help to define the author's style and highlight aspects that are different from other creators, when used individually in literary texts. The nature of Usman Nasir's poetry is determined by the fact that the word "**moon**" in the author's poems is sometimes surrounded by positive and sometimes negative meanings, depending on the artistic purpose.

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